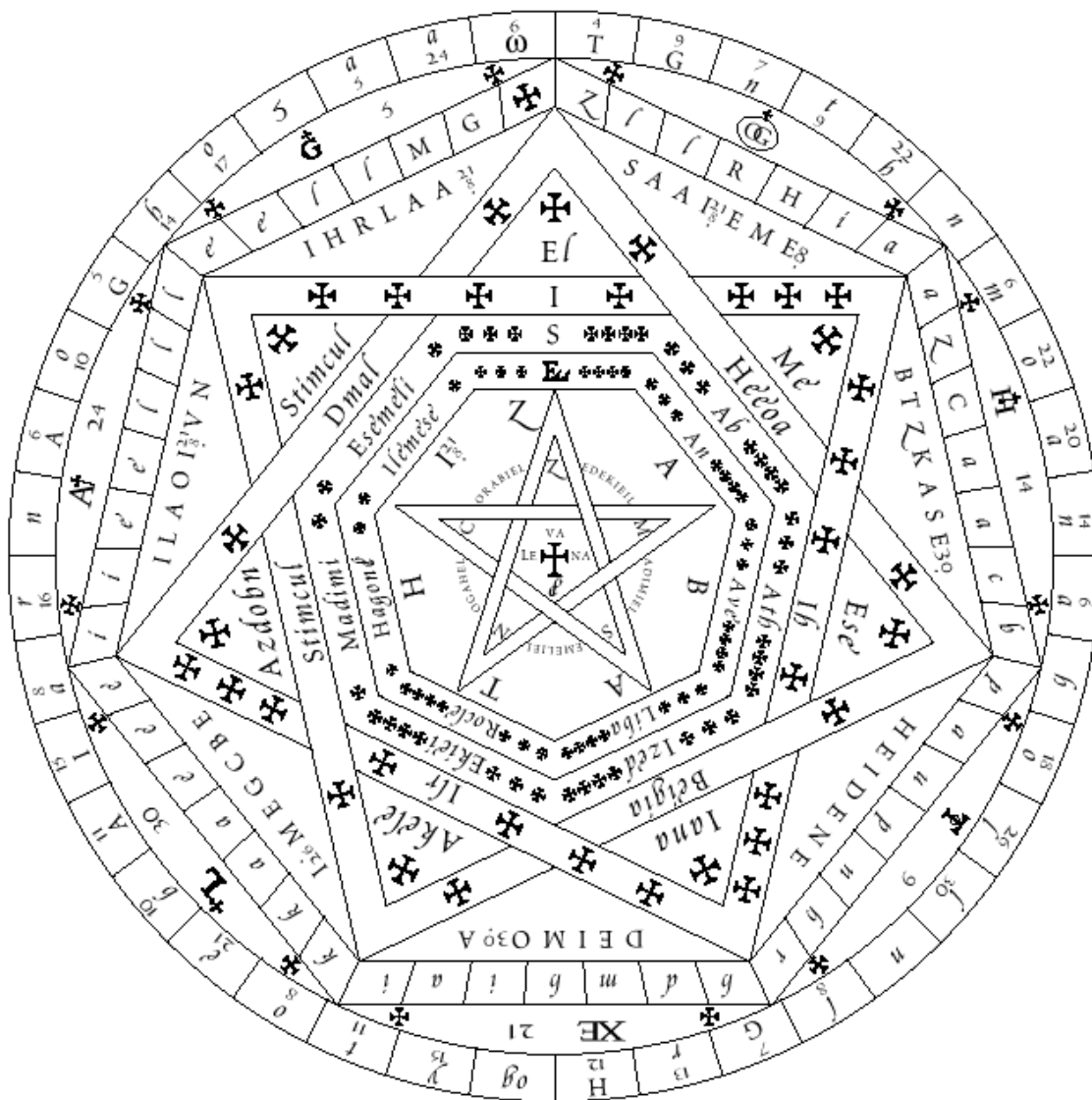


A Discourse on The Sigillum Dei, Named EMETH; Aemeth; tma

The Sigillum, called The Holy Seal, is not unique to the Enochian System, and in truth does not originate with it, but it is without a doubt the most sophisticated model. One of the Greatest Changes is the sheer bulk of names and letters found on This Most Holy Symbol:



The Levels of depth in this Holy Seal are so vast, that many of the modern Enochian Magicians seem to simply evade it. The sad truth is that others never continue in their studies long enough to even witness the beauty of this Sigil; or to understand its use as a powerful tool. Even then, the majority of texts simply do not have the seal faithfully replicated.

From the very beginning The Holy Seal, as originally found in Liber Juratus, from the 1300's, this symbol was to essentially be a model of the Primum Mobile. The Internal Pentagram, with its corresponding Angels, are Symbolical of the Material World, while the Heptagon and beyond are the Model of the Spiritual World. The Circumference of the Ring is The Fixed Stars, and originally was lettered with the ShemHamPhoresh.

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The Cross in the Middle is called in Liber Juratus “Tau Tale” and is supposed to be symbolic of the Cross upon which Jesus was hanged and nailed. The pentagram outside is the Motion of the Planets, which bring forth the Elements in their Motion. The Heptagram is the Divine God in Sevenfold-division, that hold the planets in their orbits, and as the Administrator of the Seven Days of Creation.

The entire sigil is supposed to be Three “fingers” (i.e. inches) in diameter, in regard to the Three wounds, Five fingers in diameter, in regard to the Five wounds, or Nine fingers in diameter, in regard to the nine orders of Angels. Dee was instructed to make the Central Sigillum on his table of practice a little more than Nine, and the supporting images, under the legs of the table “somewhat” smaller. The size of them is not known. At least one working model of this seal exists and is on display in London.

Crafted of wax, irrespective of color and scent, this seal actually was used to secure the stone in the center. Atop all of the other Temple furniture, there was thrown a large “divers” red and green cloth, only the sigillum, and and the stone it supported was visible. Also, underneath the four cuplike legs of the Table, there was placed smaller copies of the seal, to insulate the work from the World of Man. It is not known how many Seals of this sort were actually created, but a full copy still exists in London, secured away in the halls of the Museum. Being that Dee never mentioned (to my knowledge) the destruction of one of these seals, or the making of a replacement, it is likely the original is still intact, with minimal damage to the circumference, and on public display.

In order to grasp the depths needed to appreciate this symbol, which should only be looked at with Due reverence, we must examine it it parts. The easiest way, is in the sequence it was revealed, as in Liber Secundus. First is the Circumference.

In the draft of the Heptarchia Mystica, and especially in Liber Secundus, we see an account of its construction, that may give us an idea of what it symbolizes. The main problem is much of the beginning of Liber Secundus does not survive, so we are left to speculate why it was shown to Dee. I hold that it, in accordance to the work done, is a symbolic representation of the Vision of “Jacob’s Ladder,” which took place on Mt. Morias, where the ascension of Enoch to Metatron took place, and where later the Temple of Solomon was to be constructed. Jacob is the son of Isaac, and pangenitor to the Twelve Tribes of Israel, which is the name he earns for wrestling with the Angel, Phanuel, “The Face of God.” His name literally means “He grasps the heel.” In Hebrew context, this indicates deceptive ambition, as fulfilled by the story of him stealing his brother Esau’s blessing, by dressing in the goat hair. His father Issac, son of Abraham, was almost sacrificed at the Mount Moriah, where later the Temple of Solomon would be built.

The Hebrew word for “Ladder” is mls, Sellam. It has a value of 130, the same value as ynys Sinai, the Mountain where the Law was received from Metatron by Moses. Sinai, itself is the southern slope of Mt. Moriah. It is important that we keep in mind that the remnants of the Tablets of the Law are the Precious Ark of the Covenant kept in the Holy of Holyies in the Temple of Solomon, which is located at the site of Jacobs vision of God’s Angels decending to Earth and Ascending to Heaven, Moses’s receiving of the Law, Abrahm’s test to the slaying of Issac, father of Jacob, and thus Israel, and the land of Beth El, “The House of God.”

Qabalistically, The vision of the Ladder refers to Jacob’s site of Kether in Tiphareth. The Tree of Life is also known as the Sellam Aur, “The Ladder of Lights.” Scientifically, it refers to the Ionization of Light.

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Dee is instructed by Michael to take a large circle, divide it into quarters, and divide the Quarters into Tens. When, Dee does this, Michael brings forth another Angel by calling his Name "Semiel" (laymc) whose name signifies that he knows the names of God. The Angel appears, kneels down, and issues fire forth from his mouth. Michael then says it is to this Semiel, that the mysteries of the Tables are known. He then tells this Angel that it is the Will of God that he fetch the Tables, and reveal their mysteries to Dee. Then Semiel declares "I am His Tables. Behold His Tables. Lo where they come in." Dee asks about this "Semiel", and seems to indicate his name signifies "Shem" iel; as he knows the Names of God. His cause for concern may have been with the use of Semiel in some greek sources as being an alternate version of "Samael"; often translated the Poison of God, and synonymous with Satan.

At this time, a choir of 40 Angels are let in, adorned in long white robes as silk, their countenance that of children. These angels fall to their knees, and join their voices in a Chorus, "Thow onely art holy among the Highest, O God thy Name be blessed for euer." It is then made clear that they are speaking to God, not the Angels present.

In due form, Michael draws his flaming sword, and begins to rally the angels, and directs Semiel to Reign them in. They bring forth one with a big Golden "T" on his breast, with a "4" over it, and indicate he is the First, and that the "T" is a name of God, and then the Choir says "Yt liueth and Multipliyeth for euer: blessed be his name." Then he vanishes in a ball of flame, and they move around the whole circle. A full account is given in Liber Secundus, which I highly recommend a few readings of before approaching and work with this sigil. This is interesting in that the circumference of the Circle in fact, does "multiplyeth forever", as according to the formula of π . At Dee's time, this was figured by dividing 22 by 7, thus The Whole of the Aleph-beth into the Sevenfold nature of its Creator. This gives us a value of 3 with a repeating remainder of 142857. The interesting nature of this, is that the last letter of the circumference is not an english letter, but a Greek letter, the lowercase omega, ω . This, itself, illustrates the sheer infinite reaches of the circular movement of the momentum of space.

When we examine the full circle, we see The Circumference of the Sigil contains letters with numbers atop or under almost each. We also see that one of the letters is actually (og). It stands directly opposite The Golden T. Those that do not have a number ascribed to them are for a specific purpose, and addressed with a specific nature. Most of the letters that were given in this circle, Dee and Kelley (by the name of Talbot) were given a Latin phrase, and often a Translation or Vision that illustrates a unique "quality" to each of the Forty Angels. These letters, in sequence, are:

TGnthnmoanaholsnsGrH(og)ytoebAlarnAoGHoSaa ω

The total of the numbers adjoined to the bottom and the top of these letters is 440, the value of tm, "Death," the word left after the Aleph was erased on the Golems brow; the action that "killed" it. However, then Michael completed the reception of these by displaying a token, the mouthpiece of a Trumpet, which looked like a number 1 surrounded by concentric circles, similar to the model of the Aethyrs. Adding this 1, the total is then 441, which is the numeration of the word "Aemeth", tmA, the word that animated the Golem. 441 is also a very special number, in that it is $(3*7)^2$, or $9*49$, or $21*21$. Thus, it is the multiplication of the Supernals, and the Alchemical Principles as represented by the Three Mother letters, through the light of the Seven Alchemical Planets. 21 is the Value of HyhA, as well as the value of the Three letters in Tetragrammaton, why. The word Golem mlwg has a value of 79, the same value of Boaz and Jachin, the names of the pillars on the porch to the Temple of Solomon, which the Priest stands between when he speaks the word of Truth tma.

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The Truth the Priest speaks is the Almighty God of Jacob; Abir Elohi Yaaqob, bquy yhla ryba, has a value of 441.

Aemeth also has an interesting place in The Sha'ar Aur, being the seal that was placed on Jacob after the vision of the Ladder that angels ascend and descend as they carry out God's will. One of the names of Tiphareth is Emet (Aemeth), as Jacob; being the reconciler of Abraham and Isaac. Because Aemeth is the essence of the Middle Pillar, it is known as the Seal of the Holy One. Thus it is said "Give Aemeth to Jacob" (Micah 7:20). In Agrippa's Three Books, there are several mentions of this word. Many of the subjects themselves also show up in one way or another in the reception of this seal. But for now, the Letters of the Circumference.

Dee is then told a further secret of these letters on the Circumference, and the purpose for the numbers, and the Capitalization of some of the letters. The Seven capitalized letters are the first letters of other Angelic names. These names are intermingled around the Circumference, and only the numbers connected with the letters give us any indication of the Names themselves. By starting with a capital letter, he is told to use the numbers to navigate around the Circumference, collecting the letters of these Seven names where we go. Where the number is atop the letter, count that number of spaces clockwise and that is the next letter of the Name, and thus the coordinate to find the next letter. Where the number is below the letter, we count counterclockwise, and do the same. Each Name ends when the cycle reaches one of the six letters without a number. Thus, Seven Names were produced, and an order was given to them:

Gal(A)as | Gethog | Th(a)aoth | Horlon | Innon | Aaoth | Galethog

Dee was then instructed to strike out the first "a" of the double a's in two of the names, thus composing Seven Names of a Total of Forty Letters, though not all the letters are used in this. For some reason, we still have a "b,o,r,y,m,o," and final "n." These letters do not match up completely to form a name, but the "ymon" do, and it is close. This, however, Dee makes no known mention of, and its purpose is still a mystery. I suspect these are the "crosses" appended to the letters of one of these names.

Dee says he is familiar with a 42 letter name of God, being:

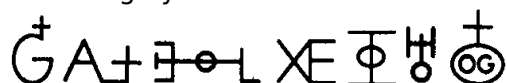
Tyxwqcqzplgyunfdqjgtxrfbckydgnnfcuqxtygba
(Ab-Gi-Tatz-Qerashaten-Negadikesh-Batratztag-Chaqdatna-Yaglepzeq-Shequ-Tzit)

He asks Michael if this name has any relation to The Letters of the Circumference, as he has never heard of a Forty Letter Name of God. Michael replies no, but including the two additional "a's" in the Seven names, these names can be used to form the Forty-Two letter name of God in the Angelic Tongue, nor how these are appended to the circumference. He, however, does not illustrate exactly how, as Uriel begins to illustrate the purpose of these seven names. However, the purpose Uriel gives for these, and the inflection, indicate that these not only suffice as a replacement, but are superior.

By dividing the 360 degrees into 4 sections, we get 90 degrees for each quarter, the extended value of the Hebrew letter Mem, as well as Melekh, or "King," a title of Tiphareth. This is the four "waters" (Mem) that flowed from Eden, and the The Four Kings in the vision of Daniel (see Daniel 7:17). By dividing the 90 by 10, we get 9. This 360 is the value of the extended spelling of Shin, Ophir "the Earth", and Shani, "Crimson, Scarlet." By adding the "1" from the Trumpet, we get the name of God on the Earth, Adonai Ha-Aretz, as well as Mt. Zion, where Moses received the Torah from Metatron, who was Enoch while he walked as a man.

The Angel Uriel says of these Seven Names: "every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world." Thus, we have an outer circle, of Four segments of ten components, which are a synthesis of Seven Names, and Seven individual components i.e. the letters not used in any of the names.

One of the names is also given another purpose. It appears, elaborated and distributed, in the arcs formed between the Circumference and the Outer Heptagon. The Name "Galethog" is taken and adorned with Crosses (perhaps the seven letters remaining?) forming the following Symbols:



These are found counterclockwise, starting with the upper Left Hand corner. Each of these was seen by Kelly, as graven on a plate shaped like the segment of a circle it is found on. They were said to have the appearance of a pair of wings. Of these sigils, Uriel said: "Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST." The Sha'ar Aur says of the Father Son and Holy Spirit that these are the Letters, Aleph for the Father, Mem for the Holy Spirit, and the Shekinah, which Solomon's temple was erected to embody, and Tau for the Son, who will be messisah, and fulfill the covenant with God. In the western Magick Tradition, this "Son" is equivalent to the Vau in Tetragrammaton, and is the Holy Guardian Angel.

My work on this has led me to the understanding that these are like "capacitors" that allow for the division of the 33 letters that are used into seven cohesive forces. It is interesting to note that 33 divided by 7 equals 4 with a repeating remainder of .714285, which lends itself to the same numerical sequence as the remainder .142857 of the approx value of *pi*.

The letters in the outermost Heptagon, touching the inside ring of the Circumference, are the names of the Seven Angels "who stand before the presence of God." Each of these names was seen on the breast of a bird, full of Alchemical symbolism, inscribed on a Talisman.

Then the letters of these names are placed in rows, to form a Tablet of Seven by Seven. He is then told to read downwards. His result is that of the same Planetary Archangels, as found in Agrippa:

Zaphkiel | Zadkiel | Cumael | Raphael | Haniel | Michael | Gabriel | +

Z	L	I	R	H	i	A
a	Z	C	A	a	c	B
p	A	u	P	n	h	R
h	D	m	H	i	a	i
k	K	a	A	e	e	e
i	I	e	E	I	I	I
e	E	I	I	M	G	+

They follow, in file, starting with the Z in "Zaphkiel", which is placed under the T, that begins the sequence of Letters in the Circumference. Of the 49 letters, the last is a

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Cross, representing the Earth, and likely the Archangel Uriel, as the Archangel of Earth, on the Backside, in the form of the AGLA cross. This, itself would form a strong basis for Planetary Magick, but Strangely these Names appear nowhere overtly in The Sigillum. At this point, The Angels bless them and depart, with intent to deliver the rest the following day. As stated, these "Tablets" that form the rows of this Table were found on the plumage of exotic birds. Agrippa states that the passions of the soul affect not only ourselves but others. He gives an account of the "speckled rods" of almond of Jacob used in discoloring the sheep of Leban. He also speaks of the power of birds (such as the peacock) coupling, and how in that passion, their plumage is often exotically colored (Agrippa, pp204). These birds also have specific Alchemical symbolism.

What happens next is rather difficult to follow. Michael and Uriel come in, preceeded by another Angel, Phanael. This is the name Agrippa attributes to the Angel that Jacob wrestled with. Phanael is a trumpeter, and carries on "lustily" turning himself about, and blowing his trumpet to all the world in its 7 parts. Then come forth 7 "Cumpaneys" of Pillars, the color of fire (i.e. brazen) and glittering. These pillars are great and tall, and all of the Heavens shake and tremble as they arise. The heads of these pillars are like "maces"(i.e. Flanged). The Heads of these pillars bow together until they join, at the command of Michael. As they come together, letters arise from their tops. It is exteremely difficult to follow the vision here, and even more difficult to explain. Essentially each of the Pillars (of which there are 7 companies) has a "Letter" on its head. These "bow" together and form a name, and then ascend. Thus there are actually seven "non euclidean" lineal Heptagons forming the "frame" which the shewstone sits inside as it sits on the Sigillum in the Arrangement. This is the Rose of 49 petals, "which is not to be seen", in the center of which is the Cross. This framework of bowing pillars, as represented by the Tablet below, forms the basis for the rest of the names found on the Siggilum:

S	a	a	I_{21}^8	e	M	E_8
b	t	Z	K	a	S	E_{30}
h	e	i	D	e	n	e
d	e	i	M	o	.30	a
I_{26}	m	e	G	C	b	e
i	l	a	O	I_{21}^8	v	n
i	H	r	L	a	a	$\frac{21}{8}$

* Note Dee did not receive this Table from Michael until Uriel began interpreting.

The seven rows are found between the interior of the outer Heptagon and the large Heptagram. These are said to be "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." By this time, Kelley was dazed and giddy, and Michael let them have a fifteen minute break so Kelley could compose himself.

Next he is told to put two stoles on the floor. After instructing Dee to place the Stone on one, and Kelly to kneel on the other, he begins a mighty invocation, in a loud voice. Then come in Seven women, all in Green, with hair pinned back. They carry a wreath hanging to the Ground. As Michael waves his sword over their head, they kneel, and stand again. Each of these has a Blue Tablet (Shape?) in her forehead with a Single word on it:

El | Me | Ese | lana | Akele | Azdobn | Stimcul

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After each is introduced, they disappear all together. Michael then says They are the daughters of Light. He then calls in Seven young men, in White apparel, with silk upon their head pinned back as the Hair of the Daughters of Light. Each of them carries a Ball of a different Planetary essence, and has a Round Golden Tablet on their chest, bearing their name:

I-Gold | Ih-Silver | Ilr-Copper | Dmal-Tin | Heeo-a-Iron | Beigia-juggling Quicksilver | Stimcul-Lead

Then are brought in Seven little “wenches.” They were wearing white silk robes and white cloth pinned behind, much like the Sons of Light. Their speech was not as clear as the previous, as though they had an impediment. They have Square tablets, as of Ivory on their chests, and are carrying something which Kelly could not rightly discern:

S | Ab | Ath | Ized | Ekei | Madimi | Esemeli

Next is brought in seven little children, all male. They are wearing purple, from head to toe, with hanging sleeves. They have green Triangles on their breasts bearing the Letters of their Names, and each one carries a message in Latin:

EL* | An | Ave | Liba | Rocle | Hagon(el) | Illemese

Michael, then says to Uriel, “It is thy part to interpret these things.” Uriel complies and begins to bring some kind of order to these many revelations, and Dee receives the tablet that I was gracious enough to include much earlier, when speaking of the Pillars that compose it.

Note the ??, Circle, Square, and Triangle Tables these names are on, and the colors. These are the Three essential bases of form. The Yetziratic Plane is known as the formative world, and is associated with the Planetary energies, but on the edges we have Archangels, and on the outside a obscure representation of the Zodiac. It is likely, though the original intent is missing from the pages of Liber Secundus that Dee was asking for the mysteries of Jacob’s vision of Enoch’s ascent at Mt. Morias.

First, Uriel says the rows of the table, when read from right to left, are Names of God, not known even to the Angels, nor spoken or even read of Man. These names bring forth 7 Angels; The Seven Angels “next” to the Archangels. What is interesting is Uriel names himself as being one of the Archangels. However, His name is not found on the Table made of the Talismans from the Birds, nor anywhere else on the Sigillum; overtly. Also recall, Uriel is the Angel that Jacob wrestled with, as other sources say Phanuel, who disappeared after Jacob bested him. Their names are thus:

Saturn-Zabathiel | Jupiter-Zedekiel | Mars-Madimiel | Sol-Semeliel | Venus-Nogahel | Mercury-Corabiel | Luna-Levanael

They, likewise appear in another text, this time, The *Heptameron*. Also, it is easy to be seen, that these are formed of the names of the Seven Heavens in Assiah, as found in source texts, 777, and Hebrew Astrology.

Now,Uriel explains the Women, the Young Men, the Wenches, and the Children. Every Letter of the Angels Names brings forth 7 daughters. Every daughter brings forth a daughter. Every daughter of a daughter brings forth a son. Every son, is in himself Seven, and ,in turn, has a son.

	Sol	Luna	Venus	Jupiter	Mars	Mercury	Saturn
Dtr of Light	El	Me	Ese	Iana	Akele	Azdobn	Stimcul
Son of Light	I	Ih	Ilr	Dmal	Heeo-a	Beigia	Stimcul
Dtr of Dtr	S	Ab	Ath	Ized	Ekei	Madimi	Esemeli
Son of Son	EL*	An	Ave	Liba	Rocle	Hagone(l)*	Illemese

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Of all of the Angels in the Sigillum, it was these “Generational” beings that are later seen as guides and counsel in the reception of more commonly known elements of the Enochian System. El, Ave, Madimi, Ih, Esemeli, and Ath notably served in revealing the Enochian magick, as recorded in *True and Faithful Relation*.

Finally, the names of the seven Planetary Angels as found in the Heptameron, formed by awkward zigzags, on this Tablet are placed inside the innermost heptagon. The angel of Saturn, Sabathiel, surrounds the pentagram; the angel of Luna, Levanael, is wholly inside the central pentagon, surrounding the cross. The remaining names adorn the Pentagram in the center. Thus the entire Sigil, from the circumference to the center illustrates a Hierarchy of power; i.e. “Jacob’s Ladder.”

The (1)Seven Angels of the Circumference each have their own powers, to serve the will of God, as it is due. They also command the (2)Archangels located on the outer Heptagon, who in turn use the “presence” of the names made by the pillars the Seven pillars (not to be read nor spoken by man) to command the (3,4,5,6) four Generations of Angels, who in turn command the (7)Planetary Archangels from which they are brought forth.

Thus ends the discourse on the Holy Seal called Sigillum Dei, named Aemeth.

GE REST YOLCAM MICHOLZ NAZARTH

+++ tma +++

Now, we have learned the account and analysis of The Holy Seal on the Table of Practice. That is a great thing in of itself. We have become more aware of the origins of A fundamental piece of Enochian work; the launch pad into the whole system. Now, let’s USE it:

(This is a reflective meditation adapted from the actual reception and interpretation this material as found in Liber Secundus. It’s goal is to create a attunement with the energies of the circumference of the Sigillum Dei Aemeth, to augment the Magician’s ability to utilize this, and many other elements of Enochian Magick.)

relax, and assume a position of reverence... listen.

Hear, now a voice of Fire and Strength. Know that is is the Archangel Michael. Focus on him for a moment. Feel the heat radiating from him. See the resolve in his eyes, the corded muscles of his physique like pillars of brass as he stands before a great throne. In that chair is another angel, but he is not now in clear view. Know that Michael can be, at times of his choosing, in possession of a sword, which seems to spring to his call, when he so chooses. However, even when at rest he carries himself as one Armed with a terrible weapon. Repeat the letters of His Name,

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silently, Mem Yod Kaph Aleph Lamed, each one making your perception of him that much more clear. He opens his mouth, and the voice of the Archangel issues forth:

“ I will show thee in the mighty hand and Strength of God what His Mysteries are, the True Circle of His Aeternity, comprehending all virtue; the holy and Sacred Trinity. Oh Holy be he. Oh Holy be He. Oh Holy be HE. **Amen.**”

He lifts his sword, and calls forth a Name, **Semiel**, summoning forth another Angel. His voice echos deep within, and as the sound fades, a feeling of a great anticipation builds. A winged Angel comes into view, almost as though he slid through the corners of your perception, and into full view. He kneels on one knee before Michael, lifts his head, and full flames issue forth from his mouth.

Michael looks into the face of this Angel kneeling before him, and say “To Him are the mysteries of These Tables known.”

Semiel stands up, trails of fire slipping occasionally from his mouth. “What would thou will with the tables?” he asks.

Michael answers him, “It is the Will of God. Fetch them here.”

Semiel stands to his full height, raises his arms, and the voice that comes from his mouth is unlike the one before. “I am His Tables.”

Michael’s hand comes alive as a great sword leaps into flames, and he holds it aloft above his head. As though the beginning of a timeless dance, he declares loudly “Declare the Mysteries of the Living God, our God, of one that Liveth Forever!”

A circle of White Robed, heavy winged, Angels begins a slow and graceful descent to the ground before Semiel, who stands as enthralled with the anticipation of the presentation of these mysteries. As they near, Michael grows to titanous proportions, and sweeps his sword over the heads of the circle. For a second, all the Angels fall to their knees as there is a blinding flash of pure lighting and flaming Fire. The descending Angels efficiently maneuver in swift, but controlled patterns, and the circle swoops down gracefully to form 8 ranks of five Angels.

The Angel on the left hand of the first rank steps forth. He is clearly larger than the rest, and wears ornamentation that suggest some role of command. He bares his breast, and the ranks of Angels cry out. His chest is smooth like silk, and as pale as his robe. On it is a large Golden T. Atop the Golden T is a small four. All the angels cry out in unison. “It Liveth and it multiplieth forever. Blessed be His name!” The Angel draws his robe shut, and shoots up into the air in a blast of fire and light. What follows is a series of Angels, who each show their Letters, some on their forehead, some on their breast, some on their hand, and some greatly adorned. Take a moment, as I call out each letter to envision the angel, and focus on its presence. Some have messages, and Michael comments on others. More importantly, though, each has its place in the circumference of a great wheel. Try to place them, in your mind’s eye, on this circumference. Focus on them, and allow your self to see them as they present themselves to you, and allow them to open to you the mysteries of their creation.

T G n t h n m o
a n a h o l s n
s G r H (og) y t o
e b A l a r n A
o G H o S a a w

Then, as the last of the angels disappears, Michael calls once again to Semiel, who brings forth a Large Golden Trumpet. Michael pulls the Mouthpiece off the Trumpet, and shows it to you. A large number 1, set in a set of Twelve circles, and says:

Omnia Unum Est

As a great Trumpeting is called out on the winds of Aethyr, and as the sound fades away, so does the vision. It is replaced by a view of seven empty Thrones evenly spaced in a circle, with a circle of the forty Angels circling overhead, not the same angels, but similar. Michael says, "Out of this circle shall no creature pass, that entereth, if it be made upon the Earth." On the ground before each of the thrones is a basket of gold.

Michael, intones Seven Names, and with each of these names, a strange symbol appears before one of the thrones, on a winged semicircle of gold. Also the basket before it opens, and a bird flies out and up into the Heavenly Canopy overhead:

Galas – and a bird as a dove flies out and into heaven crying "ZIIRHia"
Gethog – and a bird as a swan flies out and into heaven crying "aZCaacb"
Thaoth – and a bird as a peacock flies out and into heaven crying "pauphnrh"
Horlōn – and a bird as a Griffon flies out and into Heaven crying "hdmhiai"
Innon – and a bird like an eagle flies out and into heaven crying "kkaaeeee"
Aaoth – and a bird as an Pelican flies out, its breast bleeding, crying "iieelll"
Galethog – and a bird unlike any, with many wings and a cross on his forehead, cries "eellMG" and its call falls silent, as it files up into heaven.

Michael raises his sword, as saluting an invisible company of soldiers, and cries loudly "Thus from the cries of the company of heaven are those about the throne always with thee." And an innumerable number of Angels with wings of fire respond with a ring of sword on shield, and quickly fade from sight. And as they fade from sight, all the light is made as dark and the vision fades into blackness, calm and complete.

Your inner vision begins to focus on another image, and You see Michael and Uriel, who you now understand his accomplice to be. Michael is sitting in his chair, and Uriel is leaning over the Table, which you have yet to see the face of. He leans down on it, holding the corners and studying intently. Michael, raps the hilt of his sword on the arm of his chair, and another angel appears. The angel coming in bears a trumpet of Gold, and though his robes be white, they are spotted with blood.

Michael calls to this angel from his chair, and says "Phanael, Thou shalt dance, and make a joyful noise unto the lord." He sways as he puts the Trumpet to his lips, closes his eyes, and blows loud and clear. The ground quakes as there arise seven companies of seven pillars at the extreme limits of your perception, upon which the canopy of Heaven is draped. Michael cries in rapture as the pillars begin to bow together, until their heads touch, as though the framework of a great hemisphere over the scene. The company of heaven cry forth "Amen. Amen. Amen."

Then, he bades you to sit on the floor, where there is a square of cloth, covered in letters and strange symbols. As you kneel to this space, there appear, dancing around you, Seven young women, dressed in green and carrying wreathes. Each has a blue tablet on her head.

El | Me | Ese | Iana | Akele | Azdobn | Stimcul "These are the daughters of light", He says and They curtsy and Disappear.

Then a group of young men appear, wearing all white, and having on large gold medallions, and holding spheres of a different material;

I-Gold | Ih-Silver | Ilr-Copper | Dmal-Tin | Heeoa-Iron | Beigia-juggling Quicksilver | Stimcul-Lead

The Sigillum Dei tma

These are the sons, Michael says, and they bow and disappear.

Then a group of young girls all in white, with ivory tablets on their breasts appear. They are holding something in their hands but their hands are closed around it, as so it is difficult to see what it is. S | Ab | Ath | Ized | Ekei | Madimi | Esemeli

These are the Daughters, of those daughters of Light, says Michael. They curtsy and disappear.

Finally, Appear a group of seven young boys, all in purple, with green triangles on their breasts. As each one is introduced, he whispers something to you, something only you can hear. EL* | An | Ave | Liba | Rocle | Hagon(el) | Ilemese

As the last of these disappears, so does the light, and so does the vision.

In the blackness that is left, there appears to you a vision of the earth, the vision grows smaller, until you see the moon in its place around the Earth. You see to pull further away, until you see the a vision of the Solar system, and even outside of that, and further still, in the vastness of space you continue, until you finally, and with a great trumpeting, you see a Cross in the center of a Great Pentagram, in the center of a heptagon, in the center of a heptagon, in the center of a heptagon, in the center of a heptagon, in the center of a circle... And you hear one voice, with all the lungs of heaven and earth say:

Omnia Unum Est
tma

And as you open your eyes... come back to present space, present time, and present mind.